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ABSTRACT

This monograph discusses the approach taken by the educational system of Queensland, Australia, to develop and implement a multicultural education program. The document is presented in five major sections. In the first section, a report of objectives, philosophy, and activities of the Queensland Working Party on Multicultural Education is presented. Broad objectives include assisting children to develop a personal identity which incorporates their ethnic heritage, encouraging them to contribute to the national identity, and helping all teachers, students, and schools recognize that education for a multicultural society is the concern and responsibility of all schools. Specific ways in which these objectives can be achieved include emphasizing the intrinsic worth of all peoples, stressing the positive social contributions of cultural differences, and developing curriculum which is multicultural in content and global in perspective. Sections II and III offer an overview of the multicultural nature of Australian society. Data are presented on cultural diversity in schools, demographic factors, and numbers of students receiving instruction in English as a second language. Section IV focuses on the role of the school in a multicultural society. Information is presented on teacher education, curriculum development, the need for multicultural sensitivity, objectives, language studies, and community programs. Section V identifies possible sources of multicultural support within the community. The final section offers recommendations for implementing multicultural objectives in areas of community involvement, teacher development, curriculum development, and school resources, personnel, and organization. (DB)

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EDUCATION FOR A MULTICULTURAL SOCIETY

A Discussion Paper based on the Report to the Council of Directors of the Queensland Department of Education

prepared by
The Working Party on Multicultural Education

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MEMBERSHIP OF THE WORKING PARTY

Membership of The Working Party comprised the following Departmental personnel:

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B. Bonning, Secondary Teacher in Modern Languages.

R. Carlos, Principal, Primary (high density migrant school) and representative of Queensland Teachers Union.

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M. Muldoon, Principal (high density infant migrant school).

E. Jauncey, Research Officer, Curriculum Branch, (Secretary).

Completion of the task in 1978 has not been easily accommodated. Appreciation is extended to the regional directors, inspectors, school principals, teachers and Departmental personnel who have assisted in any way.

The Commonwealth Government, on the recommendation of the Schools Commission, has provided funds to the States through the *States Grants (Schools Assistance) Act 1978* for a multicultural education program. The funds provided under this program are intended to support planning and initiatives relating to both Government and non-Government schools.

The program is to be administered in each State on the advice of a joint committee appointed by the State Minister for Education, and consisting of representatives from Government and non-Government school systems, and members representing ethnic groups in the community.

The general aim of the multicultural education program is to provide opportunities for students in government and non-government schools in Australia to study the languages, traditions and cultures of the many ethnic groups making up the Australian population and to encourage a climate of respect for, and sensitivity to, different cultural backgrounds.

It is also expected that the program will encourage the production of curriculum materials, involve school communities, assist schools to look at their own organisation in relation to multicultural education and encourage on a national, as well as a local, basis the exchange of information and ideas in the field of multicultural education.

The Schools Commission anticipates that, as the program develops in 1980 and 1981, its scope will be broadened to include: further research into aspects of multicultural education; the production and distribution to schools of curriculum materials; the support of innovatory projects considered to have implications for multicultural education on a national basis; the employment of personnel to provide an avenue for liaison between ethnic schools and other school systems as well as giving continued support to community language programs in schools.

The Queensland Multicultural Co-ordinating Committee Administering Commonwealth Funded Programs in Multicultural Education has supported the printing of additional copies of this discussion paper, for distribution to Government and non-Government schools, in the interests of promoting further discussion of desirable directions for a broadly based multicultural education program in Queensland schools. In doing so, the Committee is indicating its acceptance of the basic principles contained in the discussion paper. The means by which these principles might be implemented within school programs are, of course, a matter for individual schools and their relevant authorities, and the Committee would not presume to make recommendations regarding those means.

The Queensland Multicultural Co-ordinating Committee has itself embraced the following philosophy, and all recommendations to the Queensland Minister for Education will be framed in accordance with this philosophy:

(a) Australia is a multicultural society;
(b) Education for a multicultural society is a philosophy which permeates all aspects of a school's activities and embraces all children;
(c) Education for a multicultural society assists children to develop a personal identity, supports their ethnic identity and contributes to the national identity; and
(d) Education for a multicultural society is the concern and responsibility of all schools, all teachers, all students and all school communities.

The approaches advocated in this discussion paper are, the Committee believes, consistent with, and supportive of, the philosophy outlined above, and the Committee commends these approaches to teachers in all Queensland schools.

PREFACE

Currently considerable attention is being directed to the multicultural nature of Australian society. The presentation of the *Report of the Review of Post Arrival Programs and Services to Migrants* (the Galbally Report) has drawn together a number of strands of contemporary thinking on the subject. However, it is important to remember that multiculturalism has long been a fact in Australian Communities. Queensland is no different from other States in this regard.

Over the years, schools have responded to the problems and opportunities presented through a meeting of children from diverse cultural backgrounds. However, in the light of the upsurge of interest, it is opportune to promote more detailed discussion of multiculturalism and its effects on schools and their offerings. To this end, a Working Party was established to examine all aspects of the question and to outline courses of action within Queensland.

The report of the Working Party is presented in the form of a Discussion Paper aimed at stimulating thought and activity. Included in the Paper is a policy statement which has been approved for adoption in Queensland. It will be seen from the policy statement that the approach is a broad one involving all schools and reaching all aspects of the curriculum.

Of course, there are those who would claim that multiculturalism should be treated as a specific and separate subject within the curriculum of schools. Too often, this is the approach advocated by particular interest groups. The result is that schools are asked to consider the provision of a wide range of basic teaching in core subjects. Although the approach consistently argued in this Discussion Paper is more difficult to implement, it appears to be the one most likley of success in the long-term. However, the suggested approach is also one that involves all teachers and therefore it is hoped that this Discussion Paper will be widely discussed among teachers in schools and by parents of children at schools.

C. Gilmour.

C. GILMOUR
Director-General of Education

1.0 PREAMBLE

1.1 Terms of Reference

In view of increasing pressures in recent years for schools to become involved in programs referred to as multicultural, the Department of Education Council of Directors set up a Working Party on Multicultural Education in January 1978.

The Working Party was directed to:

- Consider the nature and scope of multicultural education with reference to the position in Queensland schools.
- Examine recent reports and submissions in this area and their implications for Queensland schools.
- Assess what is being done in Queensland schools to cater for the needs of a multicultural society and to make recommendations concerning any further action seen to be necessary.
- Give consideration, in particular, to the expected benefits and problems associated with the introduction into schools of programs in major ethnic or community languages.

1.2 Scope of the Paper

In considering the Terms of Reference and reviewing the relevant reports and submissions drawn to the Working Party's attention, it became evident that a more comprehensive approach than the Terms of Reference indicated, would be necessary. Therefore, a diverse range of literature and research material from overseas and Australia was also studied. This provided the basis for the development of a philosophy for education in a multicultural society and, consequently, the recommendations presented in the Paper. Through the collective and individual efforts of members of the Working Party, steps were also taken to seek out the views of people with an interest in the task, both interstate and in Queensland, so that the Working Party might be better able to identify potential problems and make constructive recommendations.

To avoid the implication of a separate and distinct process, program, or set of principles from those which currently constitute the totality of education in Queensland, the term Education for a Multicultural Society was adopted by the Working Party and is used throughout the Paper. This terminology leaves intact the unified structure of education while permitting a focus on those aspects or dimensions which deal with the special needs of minority and majority group students learning to live in a multicultural society.

1.3 Structure of the Paper

The core of the Paper is embodied in the chapters: Cultural and Social Context, Multiculturalism in Society, Education for a Multicultural Society, and Sources of Support (Chapters 2 to 5). The philosophy and major emphases of the Working Party come out most clearly in these chapters, and can be found in the following position statements:

- Education for a multicultural society has implications for *all* children in *all* schools.
- Schools do seek guidelines and support from the Education Department. (The Paper endeavours to present a philosophy on which these guidelines can be based. It also attempts to identify areas that need support by the system, together with possible strategies for the provision of this support.)

Education in a multicultural society aims to develop a personal identity, support an individual ethnic identity and contribute to the national identity. (To achieve these aims the local community and school must work together. Existing Departmental structures can facilitate the achievement of these aims.)

Recommendations compatible with Departmental structures have been formulated by the Working Party at three levels. At the first level, general principles which form the basis of the philosophy adopted by the Working Party are presented and proposed to the Department for its assent. If this is given, these principles could become guidelines for the development of education programs appropriate for the multicultural student population in Queensland schools. At the second level implications are presented for the Department in relation to Community Involvement; Teacher Development; Curriculum Review and Development; and School (Resources, Personnel and Organisation). The third level contains recommendations for action by the Department of Education following acceptance and consideration of the aforementioned two levels of principles and implications.

1.4 DEPARTMENTAL POLICY STATEMENT

Australia is a multicultural society.

Our schools have a vital role to play within this social context.

It is therefore imperative that:

All Queensland State Schools must help all children cope with the realities of living in such a society; secure in their own personal and cultural identities and tolerant of those of others; but aware of the strains and tensions implicit in multiculturalism and conscious of their responsibility to contribute to the national identity – the changing and growing 'common culture'.

Programs and provisions in all Queensland State schools should emphasise the intrinsic worth of all peoples and the positive contributions that differences among groups and individuals make to the whole society.

The curriculum (the total learning experiences provided through the school) should be multicultural in choice of content and global in perspective. The variety of social and ethnic groups in Australian society should be made evident in the illustrations, stories, and information offered to children. All pupils should have access to accurate information about cultural similarities and differences. All people should be presented as individuals, preferably being allowed to speak for themselves, and not being judged exclusively against the norms of others.

Within the framework of such a policy it is possible to visualise the total curriculum permeated by multicultural objectives in which are embedded specific studies for and about different cultural groups, including those studies which have as a specific focus the language and language needs of members of different groups. Such a model avoids simplistic statements which suggest that Teaching English as a Second Language (TESL), bilingualism, Modern Language Study, or programs with such labels as Ethnic Studies are, of themselves, education for a multicultural society. It does however give recognition to the fact that all of these can be aspects of such an education.

Such a policy suggests a redirection or change of focus rather than a complete redrafting of existing programs. If this redirection is to be effective and acceptable, ways must be found of involving the local community in both consultant and resource roles. But above all, changes must occur in people, as the change in focus is primarily affective, dealing with attitudes and dispositions. Sensitivity is needed in dealing with bias and prejudice

as these occur in interactions, in subject matter, in books and other teaching materials, and in methods of presentation.

Such a policy implies also that this challenge will be met only when each school, as a whole, drawing on the support and resources of its community, of the Department, and of other agencies, formulates a total and integrated plan of action appropriate to the particular needs of all the children it serves.

2.0 CULTURAL AND SOCIAL CONTEXT

2.1 Australia – A Multicultural Society

2.11 Demographic Factors

Few countries have depended on immigration for their very existence, as well as for their growth, to quite the same extent that Australia has. The history of Australia has always been a history of immigration and cultural diversity. The period from 1788 to 1900 involved immigration from Europe and the East. In this same interval, the Aboriginal population estimated in 1788 to be some 300 000 fell to 95 000.

Between 1851 and 1861, statistics indicate the three largest groups were British, German and Chinese. With the Immigration Act of 1901, the so called 'White Australia Policy' emerged. This effectively excluded non-European migrants for over 50 years. The period from 1929 to 1945 was a quiet period with almost no developments in providing assistance for migrants. It was followed by the most expansionist period of Australian settlement in which not only the size but also the composition of the society changed dramatically. From 1947 to 1973 the nation's population leapt by 5 700 000 to 13 131 600. Sixty per cent of this increase was due to migrants both because of direct immigration and the 140 000 children born of at least one immigrant parent during these years. The same period was also significant in that a new trend was established with more non-British immigrants than British entering the country. This trend has continued.

Table 1 shows recent levels of immigration intake into Australia. The years 1971–1977 have seen the British component fall from 42 per cent to 26.6 per cent, while significant increases of 17 per cent and 8 per cent have occurred in intakes from the Middle East and Asia respectively. All indications are that immigration from Asia in particular is likely to continue.

2.12 Perspectives

Just as the composition of Australian society has undergone substantial change, so too there have been changes in societal attitudes towards migrants. The earlier policy of *assimilation* which was designed to remodel citizens for conformity to a single, homogeneous mould has been seen as inappropriate.

More and more, a policy of *multiculturalism*, by which the various cultural and ethnic groups forming Australian society are recognised and valued, is being encouraged. Such a policy involves adjustments in the Australian society as well as in the culture and outlook of migrants themselves. Recognition of the rights of ethnic groups to maintain and foster their ethnic languages and cultures is imperative, and effort is required on the part of all Australians to promote social harmony in cultural interaction.

Figures from the 1971 Census indicate that one Australian in three is the product of post-war migration. Of children born in this country, 21.9 per cent have at least one parent born in a non-English speaking country.

Table 1: Countries of Last Residence of Settler Arrivals

Year	Britain and Ireland No.	Percentage	Other Europe No.	Percentage	Middle East* No.	Percentage	Other Asia No.	Percentage	America** No.	Percentage	Other*** No.	Percentage	Total No.
1971–72	55 760	42.0	36 866	27.8	8 245	6.2	8 893	6.7	13 509	10.2	9 446	7.1	132 719
1972–73	48 681	45.3	25 894	24.1	6 904	6.4	7 328	6.8	9 606	8.9	8 988	8.4	107 401
1973–74	46 372	41.1	25 084	22.3	8 654	7.7	9 135	8.1	13 242	11.8	10 225	9.1	112 712
1974–75	38 313	43.0	16 529	18.5	6 300	7.1	9 098	10.2	11 191	12.6	7 716	8.7	89 147
1975–76	17 550	33.3	8 970	17.0	5 706	10.8	7 490	14.2	6 165	11.7	6 867	13.0	52 748
1976–77	18 652	26.6	8 851	12.6	16 477	23.5	9 925	14.1	6 012	8.6	10 310	14.7	70 227

* Cyprus, Israel, Lebanon, Syria, Turkey and U.A.R.
** Includes North and South America
*** Includes Africa and Oceania

Department of Immigration and Ethnic Affairs, *Review of Activities to 30 June 1977*, A.G.P.S., Canberra, 1977, pp. 40–41.

2.2 Cultural Diversity in Queensland Schools

2.21 Sample Figures from Queensland Schools

While the Census presents national statistical data, accurate figures for the State of Queensland are not available. However the figures available from a number of Queensland schools in August 1978 may serve as an indication of cultural diversity in the Queensland population.

Table 2: Sample of Cultural Diversity in 13 Queensland Schools

School	Total School Enrolment	Percentage of Children with Migrant Backgrounds *
Berrinba East State School	375	5.38
Darra State School	379	31.00
Dutton Park State School	371	50.00
East Brisbane State School	414	27.80
Kingston State School	924	5.30
Milton State School	400	37.50
New Farm State School	304	28.20 (1977)
Oxley State High School	830	31.50 (1977)
Petrie Terrace State School	332	22.70 (1977)
West End Infants	295	65.30
West End State School	531	75.00
Woodridge State High School	1 044	11.70 (1977)
Woodridge State School	1 411	12.50

* Refers to children who are migrants and/or have one or both parents who are migrants.

The figures in *Table 2* in fact mask the complexity of the school situation. Ethnic enrolment (see *Table 3*) across classes such as at Darra State school reveals this complexity more readily.

Table 3: Sample of cultural diversity at Darra State School

Year Level	Ethnic Enrolment
1A	2 Vietnamese; 1 Yugoslav; 1 Pakistani/Fijian.
1B	2 Vietnamese; 2 Cambodian; 1 Spanish; 3 Yugoslav; 1 Pakistani/Fijian.
2A	2 Laotian; 3 Vietnamese; 2 Pakistani/Fijian; 3 Yugoslav; 1 Spanish.
2B	1 Vietnamese; 1 Cambodian; 2 Pakistani/Fijian; 3 Yugoslav; 1 Spanish.
3A	2 Argentinian; 2 Yugoslav; 1 Vietnamese.
3B	1 Yugoslav; 2 Vietnamese; 1 Pakistani/Fijian.
4A	1 Maltese; 2 Yugoslav; 2 Vietnamese/Chinese; 1 Polish; 2 Spanish.
4/5B	4 Yugoslav; 1 Spanish; 3 Vietnamese.
5A	3 Spanish; 1 Maltese; 2 Yugoslav; 1 Polish; 1 German; 2 Vietnamese; 1 Dutch.
6	1 Italian; 2 Dutch; 3 Yugoslav; 1 Polish; 1 Pakistani/Fijian; 3 Vietnamese; 1 Cambodian.
7A	1 Spanish.
7B	1 Maltese; 1 Pakistani/Fijian; 1 Argentinian; 1 Italian; 1 Polish; 1 Yugoslav.

Note: Twenty four new arrival students who are attending classes for instruction in E.S.L. are not included in the figures above as they have not as yet been placed in permanent classes.

This sample does not represent an isolated case. Both current and projected growth and immigration rates are anticipated to increase, thus exacerbating the situation with which schools must deal.

For 29 schools, figures are available on the number of students receiving instruction in English as a Second Language. Figures from a sample of these schools are provided in *Table 4*.

Table 4: Sample of Students Receiving ESL Instruction

School	Total School Enrolment	Percentage of Children with Migrant Backgrounds
Dimbulah State School	299	69.00
Kelvin Grove State High School	1 260	7.00
Mabel Park State School	577	4.20
Mutchilba State School	109	45.50

Statistics such as the foregoing, however, may lead to the misconception that education for a multicultural society relates only to schools with enrolments of large numbers of children of diverse ethnic backgrounds. This limited view disadvantages all children. All children, regardless of ethnic or cultural background, are disadvantaged by an educational practice which fails to give due emphasis to, and adequate preparation for, living in a multicultural society.

Other schools for which figures are not available but which are known to have a large number of students of diverse cultural and linguistic backgrounds include:

State High Schools:

Yeronga, Kingston, Stanthorpe, Inala, Brisbane, Acacia Ridge, Tully, Gladstone, Richlands, Kedron, McGregor, Sarina, Babinda, Corinda, Cleveland, Innisfail, Ayr.

State Primary Schools:

South Gladstone, Garbutt, Aitkenvale, Bundamba, Townsville West, Ironside, Thornlands, Tully, Acacia Ridge, Hendra, Gordonvale, Fortitude Valley, Windsor, Wooloowin, Wilston, Carole Park, Riverview, Severnlea.

State Pre-Schools:

New Farm, Carole Park, Dinmore, Goodna, Moorooka.

These schools have requested assistance from or been visited by staff from Migrant Education or, in some cases, have been referred through other advisory personnel.

Although some schools serve relatively permanent ethnic populations, many migrants, owing to a variety of factors, move frequently in the early years of their arrival. This may result in settlement 'pockets' with significant numbers of non-English speakers attending a school for a limited period of time. Alternatively, isolated non-English speaking students may enrol in schools throughout the State, which are generally not recognised as having high migrant enrolments. These students also may be enrolled for a limited period of time. An indication of this mobility in the migrant population is seen in the following list of schools which either have students receiving regular visits from the Migrant Education visiting teacher, or have requested Isolated Childrens Kits:

State High Schools:

Indooroopilly, Bowen, Everton Park, Craigslea, Chinchilla, Gympie, Lowood (Secondary Department).

State Primary Schools:
Fernvale, Mackay North, Murray Upper, Brigalow, Scarborough, Cairns North, Parramatta Park, Taringa, Mooloolabah, Kallangur, Kenmore, Kenmore South, Indooroopilly, Kia-ora, Bray Park, Morayfield, Burleigh Heads, Whites Hill, Bulimba, Natural Arch, Eight Mile Plains, Kruger.
State Pre-School Centres visited by the Pre-School Migrant Advisory teacher where small numbers of migrant children are involved include:
Ascot, Stafford Heights, Alexandra Hills, Manly West, Rochedale South, Brassall, Ironside, Jindalee, Rainworth, Ithaca, Richlands.

2.22 Perspectives
Queensland is but a part of the wider Australian society. It is and always has been multicultural in composition, embracing people with different cultural backgrounds and identities.

To date in Queensland schools, programs attempting to accommodate multiculturalism have been largely *ad hoc*, based on particular needs and available resources. The lack of co-ordination of limited resources together with the absence of an integrated policy across the continuum of education, has not assisted schools in their efforts. Nevertheless, there are indications of growing awareness by teachers of the need to recognise and build upon cultural diversity in school programs. This awareness has resulted in an increasing number of school-initiated programs based on a limited understanding of multicultural philosophy and which cannot guarantee continuity, e.g. language programs in the primary school and other programs that focus on superficial aspects of culture.

If Queensland society is to function as a truly multicultural one, recognising, valuing and encouraging the various cultural and ethnic groups contributing to its diversity, the task of education is of prime importance.

3.0 MULTICULTURALISM IN SOCIETY

A literature review indicated that *education for a multicultural society* has emerged only recently as a major issue in education. The recency and rapidity of developments in the area are reflected in a lack of precision in conceptualisation and terminology in the literature. Some sharpening of definition, however, does appear to be emerging.

Consideration of the influence of culture on the individual provides insight into the implications which living in a multicultural society carries for education. The complexity of the school situation in which many cultures are represented is then more readily appreciated.

3.1 Culture and the Individual

The term *culture* embraces all aspects of the shared life of a community. It includes such aspects as technology; modes of economic organisation; modes of social grouping and behaviour; political organisation; communication; and religious beliefs, practices and traditions. Culture is manifest in patterns of language and thought, in forms of activity and behaviour and in the artefacts of a people.

To belong to a culture is a necessary feature of human existence. Each culture, however has a unique pattern, and the behaviour of an individual, linguistic or otherwise, manifested through that culture is also unique. This does not mean that similarities and

commonalities among cultures do not exist. Cultures are not exclusive discrete entities but rather overlap to a lesser or greater extent.

Culture is neither static nor absolute. A given culture presents a socio-historical construct of a particular time, place and people. Trade, migration and borrowing exert a considerable influence on cultural change and growth. Cultural change occurs most readily through the transmission and borrowing of elements of material culture. Being visible, these borrowed elements generally find acceptance if they represent enhancement or meet an immediate need in the estimation of the borrower. The non-material elements of culture – the institutions pertaining to religion, social organisation, kinship, communication patterns or social values – are among the mainstays in the cultural framework and, as such, they undergo change at a much slower rate than do those relating to the tangible material culture.

Culture provides a model for relating to, perceiving, and interpreting experiences and the environment. Such a model allows the individual to adopt rules and roles and to act in culturally appropriate ways. Thus culture promotes in the individual a sense of belonging and attachment to a particular way of living associated with the historical experience of the particular group of people to which he belongs. This sense of individual cultural belonging is known as *cultural identity*. Without it, an individual cannot participate successfully in the society in which he lives.

Not all individuals even from a similar ethnic background display the same sense of cultural identity. To attempt to establish some kind of common characteristics – for example, for Australians or Italians – ignores very real cultural variations which can occur within any given culture. This also leads to the setting up of atypical stereotypes. Moreover, there is no simple model of life in any given community. Social, familial, linguistic, socio-economic and personal factors shape unique patterns for individual development.

Cultural identity is not synonymous with *ethnic identity*. *Ethnic* is the term applied to people who constitute the minority populations of non-Anglo Australian origin and their institutions. Ethnic identity is defined as the self status perceived by an individual derived through belonging to or descending from a particular group or race of people.

Individuals, in interaction with others, develop a self awareness or perception of *self*. This *self-concept* may or may not coincide with the way in which others perceive the particular person. Whether incorrectly or accurately perceived, the sense of self is a major determinant of individual attitudes, actions, aspirations and accomplishments in life. Cultural identity and ethnic identity contribute much in the development of self-concept.

3.2 Language

Language as a behaviour is a reflection of culture and represents a set of common understandings. It is the means by which culture is symbolised for purposes of communication and learning. Consequently, language plays an important role in the interaction and socialisation of the individual within society. The language forms which people use are inextricably tied to their group and individual identities, to their attitudes toward others, and to their communicative effectiveness in the cultural context of the society in which they function.

Societies also develop non-verbal forms of language. These communicative forms, like verbal language, are patterned and remain hidden from the consciousness of the users. They assume significance beyond that frequently acknowledged for individual acceptance and participation in society.

If an individual lacks competence in appropriate language usage, he cannot function effectively in society. If, in addition, the same individual has a cultural and/or ethnic identity different from the majority in his social environment, his situation in society is considerably worse.

3.3 Culture in Education

Culture is intimately related to the education process itself. In its broadest possible sense, education is a process of cultural transmission or *enculturation*, by which the individual is equipped to take his place as a functioning member of society. The teacher plays a role as a cultural transmitter. Resources, methods used, and the total school experience, including its direct involvement with the community, complement this role.

The education system of a society contributes to the organisation of social life through the promotion of beliefs, values, desirable behaviours, and concepts common to that society. It supports, rather than initiates, these aspects of social structures.

The school curriculum in all aspects of development, form, and expression reflects and transmits culture. The socio-political processes adopted in curriculum development are culturally based. The shaping and modification of human experience through the expressed curriculum in schools is a form of cultural experience.

Since the school curriculum reflects and transmits culture, curricular appropriateness is one of the most obvious implications of multiculturalism. The achievement of curricular appropriateness may involve some content revisions and the provision of some additional resources which support the ethnic and cultural identities of all students. However, curricular appropriateness primarily involves a redirection of the focus and a broadening of the purpose of the existing curriculum.

The *hidden curriculum*, comprising the rules (both verbal and non-verbal), routine, regulations and diverse procedures which operate in the school, is also culturally bound. Aspects of the hidden curriculum frequently prove confusing to both students and parents who may have a different set of customs, values, and modes of interaction. Because these school practices become firmly established procedures and traditions, they commonly remain unquestioned. Curricular appropriateness in a multicultural society, however, is equally important for both the hidden and the written curriculum.

The learning environment provided both within the classroom and the wider total school setting contributes significantly toward subject learning and personal development. A school environment which accepts and recognises the intrinsic worth of all students encourages the development of student self-esteem and supports learning activity. In a multicultural society this supportive environment involves the valuing, by the school, of a child's first or home language. The non-support of the student's home language contributes considerably toward divisiveness and tensions within families.

Communication is necessary for learning to occur. As learning is obviously impeded by language differences, a medium acceptable to both the sender and the receiver must be employed. Appropriate feedback and assistance to help the child improve cannot take place unless he is able to communicate effectively his needs and sense of failure or achievement to those who teach him.

When the school acknowledges and builds upon the multicultural nature of society in its program content, processes, and environment, it supports and nourishes the multicultural identity of its students. This support fosters improved self-concept in the student, which in turn gives him a sense of identity and achievement and consequently promotes his chances for becoming a productive, well-adjusted member of society.

It follows then that in a multicultural society, education will assist the child:

- to develop a personal identity;
- support his ethnic identity; and
- contribute to the national identity.

Education of a child in a multicultural society should facilitate the development of:

- an appreciation of the multicultural reality of Australian society, throughout its history;
- attitudes, beliefs and values appropriate for living in a multicultural society;
- an identity and a sense of personal worth as a member of a multicultural society;
- an individual's identity and sense of personal worth as a member of a specific ethnic group in a multicultural society; and
- an awareness of the contribution that different ethnic groups, including one's own, can continue to make to the development of Australia.

Multiculturalism allows an individual the freedom to support and maintain his own culture while placing responsibility on him at the same time to contribute to the national identity.

4.0 EDUCATION FOR A MULTICULTURAL SOCIETY

4.1 Model for Education in a Multicultural Society

To provide an education appropriate to the needs of a child in a multicultural society consideration of the *resources* available and the *support systems* that can be provided from these is imperative. To make *education for a multicultural society* a reality, all available resources need to be used to generate essential support systems. These resources are available from within the *community* at large and from within the *Department* in particular. The way in which these factors are interrelated is illustrated in the model shown in *Figure 1*.

In developing support systems appropriate to the school the primary focus must be on *sensitisation* through:

- *Community involvement* activities
- *Teacher development* programs
- *Curriculum development*
- *School* – resources, personnel and organisation.

This sensitisation and its effect on the variables mentioned suggests a multicultural focus on the *total curriculum*. It is therefore possible to visualise in all schools a total curriculum permeated by multicultural objectives. Within the total curriculum are also embedded specific *cultural studies* for and about different cultural groups, including those studies which have as a specific focus the *language* and language needs of members of different groups. Such a model avoids simplistic statements which suggest that Teaching English as a Second Language (TESL), bilingual education, Foreign Languages in the Elementary School (FLES), or programs labelled Ethnic Studies/Black Studies, are of themselves education for a multicultural society. It does, however, give recognition to the fact that all of these can be aspects of such an education. This model also suggests that education programs and needs will differ for different individuals within and across different cultures.

4.2 The Role of the School

Translation of the social reality of Queensland's multicultural society into appropriate

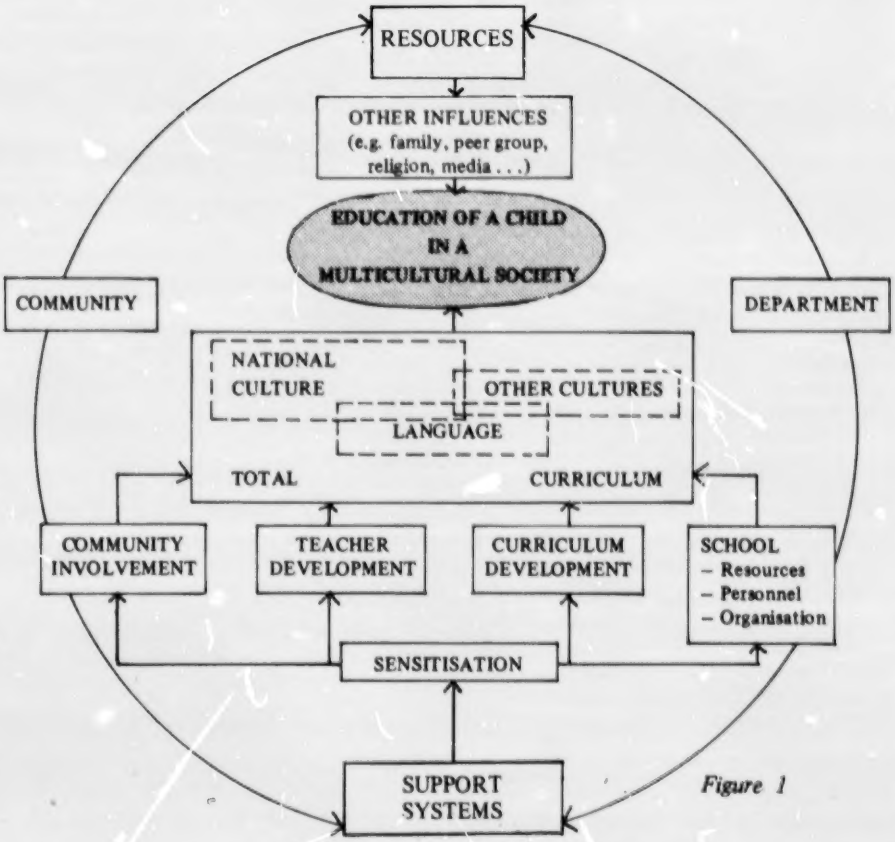

Figure 1

educational programs, will not however, necessarily flow from acceptance of either broadly stated aims for education or from the model presented in *Figure 1*.

Two dimensions of concern for the Department of Education are:

- the need for recognition by the school that this is indeed a multicultural society and that the school has a part to play in education for a multicultural society; and
- the translation of the aims of education for a multicultural society into classroom experiences.

There is a need for multicultural sensitivity in all schools. In schools which cater mainly for children from the mainstream culture, awareness of and attitudes towards a multicultural society are less likely to be perceived. Methods of developing awareness should be a natural part of the daily school program. This involves giving all students in all year levels an understanding of our society, and providing for all students a program that fosters an appreciation of the positive contributions made to Australian society by its diverse cultural groups. It demands recognition of and respect for each student in the context of his or her cultural background.

Obviously, recognition by the school that Australia is a multicultural society and that it has an important role to play in preparing students to live and function in that society implies the need for an educational policy. Little widespread change is likely to occur unless policy statements are made at the central level and are supported at all other levels within the education system. Although such statements do not necessarily bring about change, they do provide security and boost confidence for those involved at the school level where the real change must occur.

In considering the task of sensitising schools, the commitment of the individual teacher is paramount. If multiculturalism is to be more than a body of knowledge, if its ideals are to permeate the total school and to be realised in a practical sense, then the teache must be philosophically committed to its aims.

Teachers often hold inaccurate and contradictory views about the life-style of parents and children of minority groups. They sometimes make sweeping generalisations and apply stereotypes. To break through a situation such as this may require a lengthy sensitisation process which involves self-analysis and re-learning on the part of these teachers. In addition, if multiculturalism is to be recognised and valued in schools, ways have to be found of involving the community in the education process. At the system's level some attempts to accomplish this have been made. State Migrant Advisory Councils (in some States) and National and State Aboriginal Consultative Committees have been established. The problem now is to avoid the situation where these become merely token groups making pronouncements at a high level of generality. There is an increasing need to hear from community members at the local level (see Chapter 5).

The Schools Commission sees school systems as becoming more accepting and appreciative of cultural diversity but with a gap between the acceptance of a multicultural philosophy and its transference into reality. When people have the reality of Australian society brought to their attention and are encouraged to consider this, they often have no difficulty in accepting the general, philosophical, broadly based aims of multicultural education. There is difficulty, however, and a lack of development, in moving from aims to classroom strategies – to the areas of curriculum development, materials production and classroom managment.

School programs commonly espouse support for the idea of respect for the worth of all individuals and peoples. The fact of the matter however, is that this support too often results in mere platitudes. The real issue is the extent to which multiculturalism becomes a way of school life. This is determined to a large extent by the role the school perceives it should play.

In the past decade, a growing emphasis has been placed on the individual student within the education process. However, this has led to the realisation that we cannot champion the individuality of students without also accepting the individuality and diversity of ethnic and cultural groups. This realisation presents a dilemma for the school. There are very real logistic difficulties in supplying services to, and in respecting all the groups that exist within, the school system. The issue of balance between the desire of cultural minorities to maintain their own cultures and their need to operate within the mainstream culture is not easily resolved. Congruence between the values, beliefs and goals of minority culture parents and the of the school is desirable, but not always possible. Even when the school does attempt to provide cultural maintenance opportunities, its program must be flexible enough to allow minority groups to opt for preparation for life in the mainstream society as opposed to cultural maintenance, if this is their wish. Alternatively, the school needs to be capable of developing the capacities of *all* (ethnic and mainstream groups – parents, students *and* teachers) for life in a multicultural society.

Thus, education that is multicultural is not expressed in school only through an emphasis on exotic entertainment involving food, dance, art and craft, and so on; is not only for non-English speaking children to make them more like mainstream children; is not just for isolated groups but is for *all* children. This education will be achieved when the school plays its role by emphasising both the intrinsic worth of all people and the positive contribution that differences between groups and individuals make to the whole society.

Although some specialised services and personnel may be required for the school to provide an education appropriate for a multicultural society, the number and type of services provided can in no way be seen as indicative of the school's achievements. Overseas experience indicates that success in the achievement of multicultural aims depends more on the involvement and understanding of the entire staff and on the management and commitment of the school as a whole, than on techniques which can readily be adopted by an individual specialist teacher.

Having assessed its role in a multicultural society and formulated aims and objectives whereby this role may be effected, the school must then face the problem of how to move from this theoretical position to its implementation.

What curriculum adaptation is necessary? What materials and programs should be provided to ensure an education that is multicultural? It is obvious that the answers to such questions will lead to changes in curriculum statements, to program innovations, and to the provision of resources.

4.3 The Special Place of Cultural Studies

4.31 Curriculum Development for a Multicultural Society

Queensland schools need both to develop cultural programs and to infuse the curriculum in general with the reality of the multicultural nature of Australian society. This is necessary to enhance the self-esteem of ethnically and culturally different children, and to give *all* children a more authentic view of the nature of society than the present monocultural education provides.

Thus, Queensland school programs should stress not a oneness but a unity; not a melting pot but a voluntary band of dissimilar people, sharing a common political and institutional structure. The image of an orchestra is appropriate – out of variety comes an harmonious whole within which each of the instruments maintains its own identity and integrity.

Some educators are deeply concerned that cultural studies, by fostering cultural pride, might lead to conflict and to the fragmentation of Australian society. This concern may become a rationalisation for inaction and a justification for the status quo.

Multiculturalism, seen as the beginning point for curriculum development, creates the possibility for unity with diversity. In any multicultural society it is unlikely that there is one set of learning experiences which will cater adequately for all the groups and subgroups within it. However to achieve the goal of unity with diversity, differential school programs should flow from centrally developed curricular guidelines. This avoids: curricular anarchy where each pupil decides what he or she wants to learn; cultural parochialism where each pupil learns only that which pertains to his own cultural group; and piecemeal approaches where teachers deal only with those elements of family and community life that appeal to them – this approach often degenerates into the provision of stereotyped lists of cultural traits that resemble a tourist brochure, rather than a reasoned description of what it takes to give any culture its uniqueness.

4.32 The Broad Aims of Cultural Studies

Members of all groups within our society need to understand their own cultures better and need to know how to function within and across cultures. With these as aims, cultural studies in Queensland schools are likely to foster constructive social change and to reduce, rather than exacerbate, ethnic divisions.

Children must be educated to take their place in a multicultural society; to be able to achieve some objective view of the strains and tensions inherent in it; and to be able to

strike a balance between preserving their cultural and personal identities, and yet contribute sufficient of both for the good of the whole.

Cultural studies, therefore, must have a broad focus which deals with affective and cognitive development, with personal and interpersonal skills, and with an understanding by the individual of who he/she is and of how he/she relates to others.

4.33 The Importance of Both a Knowledge Base and Affect in Cultural Studies

Studies focusing on teaching a particular cultural or ethnic group experience must include a carefully planned knowledge base. Teachers must know the basic facts, concepts, generalisations, and theories about minority groups if they are to design curricula and instruction about these cultures intelligently. They must be able to recognise and to correct the distortions, stereotypes, neglect and discrimination found in instruction materials.

Knowledge by itself, however, is not enough. Of overriding importance are the affective objectives of *respect for self* and *respect for others*. A range of suggested student objectives, both cognitive and affective, for these two major objectives is presented in *Table 5*.

These objectives should be seen as 'developmental', representing paths to a goal rather than terminal points. A school's selection of objectives will be affected by two interrelated factors – the value system and educational philosophy underlying multiculturalism; and the school's situation and needs.

A practical and very real constraint on the development of the kind of cultural studies being discussed, is the teacher's own ethnocentricity. It is the teacher who sets the tone and who communicates by both verbal and non-verbal behaviours, the child's value as an individual. It is the teacher who is central to the affective climate.

Table 5: Student Objectives

Respect for Others

Cognitive (knowledge)

All pupils should know:

- the basic facts of ethnicity and race, and ethnic and racial difference;
- the customs, values, and beliefs of the main cultures represented in Australia and, more particularly, of those forming the local community; and
- why different groups have immigrated into Australia in the past and, more particularly, how the local community has come to acquire its present ethnic composition.

Cognitive (skills)

All pupils should be able to:

- detect stereotyping and scapegoating in what they see, hear, and read; and
- evaluate their own cultures objectively.

Affective (attitudes, values, emotional sets)

All pupils should accept:

- the uniqueness of each individual human being;
- the underlying humanity we all share;
- the principles of equal rights and justice;
- strangeness without feeling threatened;
- that Australia is, and always will be a multicultural society;
- that no culture is ever static and that constant mutual accommodation will be required of all cultures making up an evolving multicultural society;
- that prejudice and discrimination exist in Australia, and the historical and socio-economic causes which have given rise to them;
- the damaging effect of prejudice and discrimination on the rejected group;
- the possibility of developing multiple loyalties;
- and value the achievements of other cultures and nations.

Respect for Self

Cognitive (knowledge)

All pupils should know:

- the history and achievements of their own culture and what is distinctive about it.

Cognitive (skills)

All pupils should be able to:

- master the basic skills necessary for success at school.

Affective (attitudes, values, emotional sets)

All pupils should have developed:

- a positive self-image; and
- confidence in their sense of their own identities.

(Adapted from Jeffcoate, p. 192)

4.34 Factors to be Considered in the Development of Cultural Studies

It is important to establish what cultural studies are *not*. Such studies:

- are *not* merely additive – leaving the present curriculum intact and adding material about other peoples and cultures, leads to an emphasis on the mastery of low-level facts;
- do *not* deal exclusively with minority groups – such an approach prevents the development of broadly conceptualised comparative approaches, and promotes a 'we-they' attitude;
- are *not* only for members of a particular minority group;
- should *not* be limited to specialised courses such as Black Studies or Greek studies but should be an integral part of the entire school curriculum.

Thus cultural studies can be seen as a means to curriculum review that will result in the creation of a curriculum based on new assumptions and on new perspectives and which will help children gain novel views of the Australian experience and of what it means to be 'Australian'. This means that the Australian experience will need to be considered from diverse ethnic and cultural perspectives. This is not to suggest that Anglo-Australian perspectives on historical and other events should be eliminated or denigrated. (Studies which focus exclusively on the sins of Anglo-Australians and on the virtues of oppressed minorities are *not* likely to help children develop the skills and attitudes which they need to function successfully within our multicultural society.) What is being suggested is that Anglo-Australian perspectives should be among any other ethnic and cultural perspectives presented. Only in this way will children get a global rather than an ethnocentric view of our nation's history and culture.

4.35 The Importance of Appropriate Materials for Cultural Studies

Materials and materials development for cultural studies are issues at national, State and classroom levels.

Most textual changes made by commercial publishers to date have substituted only biological and not cultural diversity. Dick and Jane in black-face or brown-face retain all the usual middle-class social and behavioural traits. This is not multiculturalism at all but a reiteration of the old ideology that one can succeed, even though possessed of deviant biological traits, if one adopts the requisite (dominant) culture.

The variety of cultural and ethnic groups in Australian society should be made evident in the illustrations, stories, and information offered to children. Children need access to accurate information about ethnic and cultural differences *and* similarities. People from Australian minority groups and from other cultures overseas should be presented as individuals with every variety of human quality and attribute. Other cultures and nations have their own validity and should be allowed to speak for themselves. They should not be judged exclusively against 'mainstream' Australian norms.

4.4 The Special Place of Language Studies

4.41 Language Study as Part of Cultural Study and as a Study in its own Right

A significant part of any culture is the languages spoken by the people who share that culture. Accordingly, any study of a culture will involve, at least, incidental references to its language. Beyond this, however, a special place remains in the curriculum for a more systematic study of languages. The model suggests the range of language study possibilities in our multicultural society.

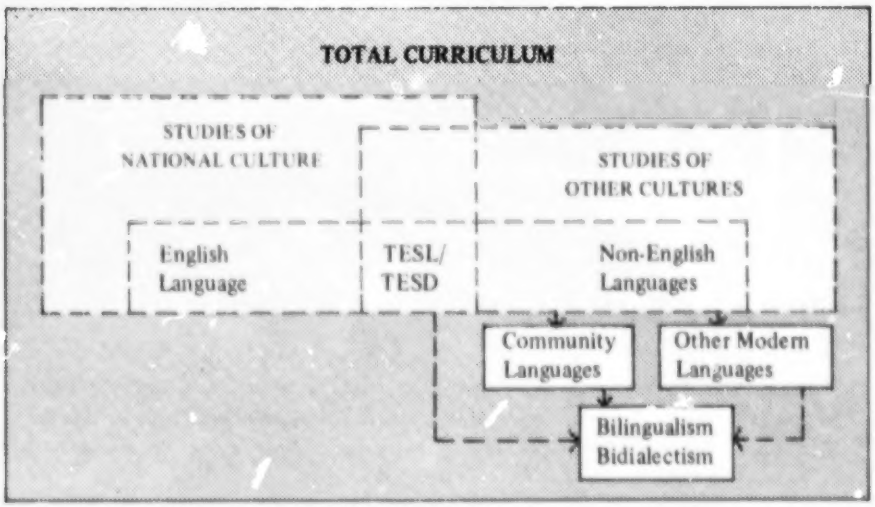

Figure 2

4.42 English Language Studies and Teaching English as a Second Language/Dialect

All Queensland schools have a responsibility to develop English language skills. For many children this involves mother tongue maintenance and development. For others whose first language is not English or whose first language is a dialect variant of English, the school must provide special programs aimed at Teaching English as a Second Language (TESL) or as a Second Dialect (TESD).

4.43 The Study of Non-English Languages

At the secondary level, modern language teaching has tended to focus traditionally on French and German and more recently on Japanese and Italian. At the primary level, Teaching English as a Second Language or Dialect (TESL/TESD) is the only option currently provided.

At both primary and secondary levels, the community language backgrounds and skills of many non-English speaking children have been ignored. Such children are clearly at a disadvantage in the English-speaking school. Language is intimately connected to conceptualisation. For many migrant and Aboriginal children, the language development of their earlier formative years is ignored, and concept development which began through this language is slowed down. This has not only created educational, social and personal problems for many children, but has also resulted in the wastage of talent and of a valuable national resource.

In a multilingual society, all schools, at all levels of education, need to rethink the position of non-English languages within the total curriculum.

Consideration should be given to:

- the relationship of the language(s) to the ethnic and/or linguistic characteristics of the participating students; and/or
- the relationship of the language(s) involved to the local community;
- the purpose of non-English language(s) in the curriculum and the subsequent definition of what this inclusion entails.

(Adapted from Nemetz-Robinson, 1978)

4.44 Community Language Programs

Community languages are defined here as languages other than English spoken in the community served by a particular school. In a multicultural society the existence of these languages must be acknowledged in the school. There are a number of ways in which this acknowledgment can be made.

Accordingly, community language programs may take a variety of forms, some of which will extend from infant years to Year 12. The implementation of any of these various forms will depend upon at least two important considerations:

- school and community support for, and careful planning of, the program; and
- the long-term availability of adequate resources both in terms of materials and personnel.

Possible program options include:

- Incidental use of a community language in social sciences (including ethnic study programs) in fostering multicultural and intercultural awareness, and in classroom interaction. (For the majority of schools, particularly those at the primary level, this is the most likely option.)
- Assistance in English as a Second Language education.
- Community language programs where there exists a significant number of speakers of a community language; where its sequential study is supported by the school, the particular language community, and the school's community generally; and where adequate personnel and material resources are available to ensure the program's long-term viability. (This option could involve provision of a community language for all children in that school or a community language program with alternative programs for those who do not wish to take part.)

4.45 Bilingual Education

One special type of community language program is bilingual education.

Two models are possible:

- *Transitional Programs* – Initially, literacy is developed in the child's mother-tongue while oral English skills are fostered. Transition to English literacy takes place once literacy has been established in the vernacular and, from this point, the total education program is conducted in English.
- *Maintenance Programs* – Initially, literacy is developed in the child's mother-tongue while oral English skills are fostered. Transition to English literacy takes place once literacy has been established in the vernacular. From this point on, both languages continue to be used, each where appropriate for the child's education. Maintenance bilingual programs are firmly established on a bicultural base.

Support for bilingual education rests on a commitment to equality of educational opportunity for all children, and on arguments involving the pedagogical benefits of bilingual education for children who do not speak the dominant language of the school.

Use of the mother tongue has been shown to facilitate and accelerate the development of basic literacy skills. In fact, English proficiency appears to be improved by use of the mother tongue during the transitional period.

The use of a child's native language as a medium of instruction has also been shown to lead to the development of greater self-esteem. When the child observes the worthiness of his language as a medium of instruction, research indicates that he generalises this feeling to the worthiness of his culture.

However, bilingual education is only one facet of education for a multicultural society. In Queensland, with its multilingual situation, it is anticipated that bilingual programs will be primarily for non-English speakers, including those born here who begin school

speaking only a community language, and those newly arrived migrant children entering school at any age with varying school experience in another country or vernacular speaking Australian Aborigines.

4.46 Other Modern Language Programs

The term *modern language* refers to all living languages. Thus, English and community languages, as defined in 4.44, are modern languages. Suggestions have already been made for the teaching of English (4.42). Suggestions have also been made for schools serving areas where community languages are spoken (4.44).

The need remains to consider the place of languages other than English in schools which serve only (or mainly) an English speaking community. It is also apparent that in schools serving community language speaking groups, consideration of the place of non-English languages other than those community languages is needed. For convenience, these needs can be discussed together under the general heading *other modern language programs.*

4.47 The Secondary School

Currently, provision has been made by the Board of Secondary School Studies for the study of Chinese, French, German, Indonesian, Italian, Japanese and Russian. The study of these languages is aimed primarily at the development of functional competency in the language. Aims related to the encouragement of favourable cross-cultural attitudes are also expressed.

Although such language study may foster cultural knowledge and interest, this aim is not always realised. However, because multicultural benefits may accrue from the inclusion of modern languages in the curriculum, the continuation of such language programs at the secondary level is encouraged.

Strong support is also offered for the incidental use and study of modern languages as a component of cultural studies programs in inter-disciplinary areas such as the social sciences.

4.48 The Primary School

While other modern language programs, as currently presented at the secondary level, are supported, it is not envisaged that such programs need to be extended into the primary school.

However, the incorporation of modern languages in cultural studies is essential in all primary schools. This may take a variety of forms, including such possibilities as:

- the incidental use of words and phrases where appropriate;
- comparisons of how different languages deal with concepts or matters under discussion; and
- a concentrated study of aspects of a language, or languages, as a part of a cultural program extending over a period of a few days to a few weeks.

5.0 SOURCES OF SUPPORT

As indicated in the initial model, support services derive from two main sources – the Education Department and the community.

5.1 The Education Department

It is desirable that the multicultural reality of Queensland society be reflected in school curricula. This will require the projection of a multicultural perspective across the curriculum, emphasising both the intrinsic worth of all people and the positive contribution made to the whole society by the differences between groups and individuals. This need for a multicultural perspective in curriculum development applies to *all* schools.

To view teachers as curriculum designers, particularly in the area of education for a multicultural society, is considered impractical. A more practical approach for teachers would be to provide them with guidelines by which they can adapt, modify or extend programs to suit student needs. Teachers will, in addition, have to look at ways in which they can implement a natural integration of ethnic studies and cultural exchange into all areas of the school curriculum. School-based curriculum development will be concerned with these processes of adaptation and integration, at the same time reflecting the broad philosophical base of the statewide curriculum.

To adapt the curriculum, support for schools is essential. Schools with a large percentage of children of diverse cultural and ethnic backgrounds, in particular, will need a considerable resource commitment.

In Queensland to date, a major resource commitment to assist schools in the multicultural area has been the Migrant Education Program. Migrant Education Advisory teachers have been involved in a range of support services including in-service programs, Teaching English as a Second Language, and materials development. As well, a reference and resources library has been established with review and reproduction facilities. However, these services have been limited by a lack of overall system commitment, and by a lack of co-ordination across the various Branches and Sections of the Department.

The provision of suitable and adequate support services will require a careful analysis of the roles and responsibilities of various Departmental Branches and Sections. The need for co-ordination and overall responsibility for activities related to education for a multicultural society may well require a restructuring of an existing Branch or Section or an expansion of present activities. This will be necessary for the following tasks to be accommodated efficiently and effectively:

- the co-ordination and integration of services within and across Departmental Sections;
- the dissemination of information and resources from and to other Sections, regions and schools via a clearing house strategy;
- the provision of advisory services to regions and schools; and
- the provision of expanded facilities for the review, development and production of specific materials and resources as a direct service to schools.

Support for schools in the development of program materials is necessary to assist balance between school and commercially produced materials. Advisory teachers are needed to work with teachers in the classroom and to assist with the integration of the concept of multiculturalism in school policy and programs.

Major problems are being experienced in schools with a high density of non-English speaking students and parents. These are special schools which require special considerations. It is desirable therefore that such schools be reclassified and staffing arrangements made accordingly.

5.2 The Community

It is not envisaged that Queensland schools will have great difficulty developing a multicultural perspective in school programs once it is incorporated in curricular guidelines at the State level, and once teachers become sensitised through the recommended pre-service/in-service programs. Difficulties will arise however, when special programs have to be developed to cater for the unique needs of individual schools whose community and clientele are made up of a predominant cultural or ethnic group or a number of such groups. A close look at the tensions and constraints that have often accompanied the introduction of new programs indicate that implementation strategies must allow parents to be fully informed in the development of such programs. The school needs to move away from the directive approach of providing for people to a non-directive role of planning with people. This concept of planning with people will ensure better communication and participation that will result in an increase in the supply of untapped resources.

Such an extension of school/community relationships aims at:

- building understanding and trust between parents and teachers on which to base co-operative activity;
- reaching agreement on common goals clearly understood and accepted by both groups;
- improving school performance by developing teacher understanding of the cultural heritage of children, parent expectations of children at school and at home, and demands made on children in relation to speaking more than one language;
- giving parents the opportunity to help in the school in a variety of ways resulting in improved human and physical resources;
- enabling parents to contribute to decision making about school matters;
- promoting informed local accountability; and
- informing parents about the activities of the school and the aims behind practices which may be puzzling or threatening to them.

The type of involvement envisaged requires sound foundations. Each school needs to develop a carefully planned strategy for co-operation with parents and community, based on its own locality and resources. While there is no one predetermined strategy for such involvement it is desirable that schools regard community involvement as an evolving concept that is based on present school practices with a gradual extension into new processes. For example, the following five-stage Model for Community Involvement in *Figure 3* presents a conceptualisation of this approach. The Stages 1, 2 and 3 make up the *program* component and Stages 4 and 5 make up the *process* component. The program component, Stages 1, 2 and 3, deals with the more overt activities of communities and schools. The sequence of the five stages is set out on the continuum below:

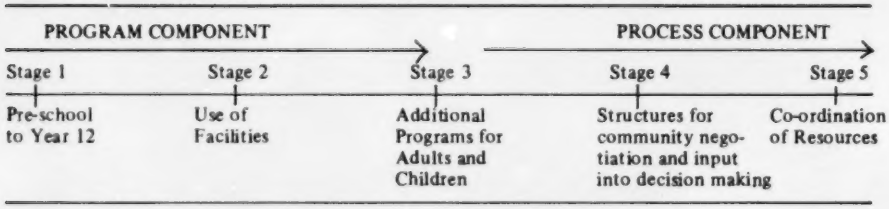

Figure 3

Stage 1 is concerned with those programs related to pre-school through to Year 12, that is, the educational program as it currently exists. This is already being enhanced in schools by fostering programs that reach out to the community for assistance. Parents as classroom volunteers and community resource personnel, together with strategies such as face-to-face reporting have improved learning experiences in the classroom.

Stage 2 involves those programs related to the use of school facilities by community members. In many schools usage of school facilities by community groups occurs under a policy developed by principal and staff and the parents and citizens association.

Stage 3 relates to those programs set up for adults as well as additional programs for children. Some schools have moved to fill a need in their community by providing adult programs for further education, including recreational and avocational education, language programs, and school based activities.

Stages 4 and *5*, the process component, refers to structures whereby the community can negotiate in some aspects of school decision-making, and whereby the school can co-ordinate community resources for the education of its clientele.

Administrators are relatively comfortable in working in the program areas of the model although Stages 4 and 5 appear threatening to them. Admittedly the process is fraught with controversy and with difficulties and requires the development of new skills, new capabilities and new understandings.

For schools with a high density of non-English speaking students and parents, administrators will require these new skills because the programs needed must be developed and implemented with community support.

It is desirable that pilot programs implementing this community involvement model be introduced. Such programs will require the employment of a community co-ordinator. A community involvement conceptual model indicating the community co-ordinator role is set out in *Figure 4*.

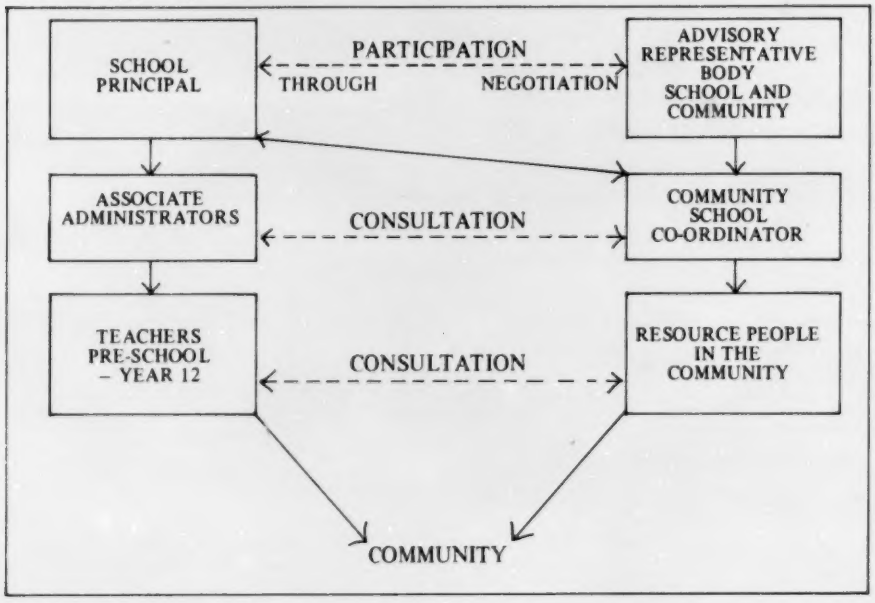

Figure 4

The co-ordinator's role is seen as liaison between the school and the community. This would involve:

- assisting teachers with the organisation of help by parents for appropriate educational activities;
- establishing contact with people in the local community by means of formal and informal meetings; and
- identifying and interpreting community needs, co-ordinating action to meet these, and organising the use of school facilities where necessary.

Performance of this role will bring both the school and the community closer together and provide support for teachers and families through home visits and social contact.

6.0 RECOMMENDATIONS

The Multicultural Working Party presented the following recommendations to the Council of Directors of the Queensland Education Department for consideration.

It is recommended that the Department:

- recognises the multicultural nature of Australian society and acknowledges the need to provide appropriate education programs.
- recognises that the total curriculum must reflect the multicultural nature of our society.
- accepts and promulgates the draft policy statement based on this Paper (the policy statement has since been approved).

The translation of the above recommendations implies:

COMMUNITY INVOLVEMENT

- accepting that parents will play a more active role in education
- identifying with the educational aspirations of the community
- ensuring that the school will promote itself to create and respond to an informed community
- developing management structures which allow for greater community input.

TEACHER DEVELOPMENT

- ensuring that all teachers be sensitive to the needs of children in a multicultural society
- accepting that this sensitisation should permeate pre-service and in-service experiences
- promoting particular skills in teaching and in school and classroom organisation.

CURRICULUM DEVELOPMENT AND REVIEW

- the Board of Secondary School Studies and the Primary Curriculum Committee requesting their Subject Advisory Committees to examine the aims of education for a multicultural society and to modify existing syllabus documents accordingly
- the provision of in-service programs which demonstrate how the modified syllabuses may be implemented
- broadening the range of languages offered in secondary school modern language programs
- ensuring that steps are taken to incorporate aspects of modern languages into cultural studies programs at primary and secondary levels.

SCHOOL RESOURCES, PERSONNEL, ORGANISATION

- making provision for the relevant Departmental sections to service schools in need, through research, development and evaluation
- making provision for staffing of schools so that they can cater adequately for student needs
- co-ordinating within Regions, resource structures (including staff with specific skills) for use in the multicultural field.

To accommodate the foregoing implications the following recommendations for action are made:

COMMUNITY INVOLVEMENT

It is recommended that the Department:

- actively promote and facilitate the use of school facilities by:
  (i) disseminating information on current initiatives
  (ii) supporting school/community based activities aimed at increasing this usage
- make provision for the employment of bilingual and other aides to ease the community into the school and the school into the community
- support the broadening of existing structures to encourage negotiation between the school and community groups in a widening area of consultation, information-sharing and decision-making
- trial the position of Community Co-ordinator in a school with a high density of students and parents from diverse cultural and ethnic backgrounds.

TEACHER DEVELOPMENT

It is recommended that the Department:

- request the Board of Advanced Education to ensure that all teacher education courses indicate a commitment to education for a multicultural society
- request the Board of Advanced Education to ensure that specialised post-graduate courses be provided for practising teachers in the area of education for a multicultural society
- select personnel for specific pre-service/in-service education as needs are identified
- provide in-service programs for all teachers to develop an awareness of the realities of our multicultural society and its implications for the classroom.

CURRICULUM DEVELOPMENT AND REVIEW

It is recommended that the Department:

- convene a Committee to set down criteria and to draw up guidelines for Syllabus Committees to appraise existing documents with a view to the realisation of the multicultural philosophy .

SCHOOL RESOURCES, PERSONNEL, ORGANISATION

It is recommended that the Department:

- extend and co-ordinate existing resource services
- take steps to gather accurate data, including linguistic data, on children, parents and teachers
- disseminate information on appropriate multicultural materials
- reclassify schools with a high density of students from diverse cultural and ethnic backgrounds
- apply differential staffing to these schools
- develop and implement special staff selection procedures for these schools
- make extended provisions for TESL/TESD for students with these particular language needs
- pilot community language and bilingual programs where appropriate
- explore all avenues of funding to assist in the implementation of the multicultural philosophy in schools.

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